THE PACIFIC

VOL. LXV. SAN FRANCISCO AND BERKELEY, DECEMBER 1, 1915. No. 48

Pacific Theol Seminary Berkeley, Ca

THE MEANING OF IT ALL.

AGES and ages back,
Out of the long grass with infinite pain raising itself into the upright position,
A creature—forerunner of Man—with swift eyes glanced around.

So today once more,
With pain and suffering, driven by what strange instinct —who can tell?
Out of the great jungle of custom and supposed necessity, into a new and wonderful life, to new and wonderful knowledge,
Surpassing words, surpassing all past experience—the Man, the meaning of it all,
Uprears himself again.

—Edward Carpenter.

THE PACIFIC

Established 1851.

REPRESENTATIVE OF THE CONGREGATIONAL CHURCHES OF THE PACIFIC COAST.

$1.50 per year.

Published weekly by the Publishing Co. of The Pacific at 45 Ecker St., San Francisco. Entered as 2nd-class matter.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

W. W. Ferrier, - - - - - - - - - - Editor
2716 Hillegass Avenue, Berkeley.

THE PASSING OF THE EXPOSITION.

Saturday of this week the Panama-Pacific International Exposition will have become a thing of the past. At midnight of that day the lights will be turned out for the last time, and the gates will be opened no more.

The Exposition dies at that time; but the Exposition will continue to live. In varied ways it has gone into the lives of millions of people, and therefore will live on forever.

Walt Whitman writes in one of his poems of the voice of a mighty dying redwood tree in our Mendocino forests its death-chant chanting, as the sounds of the woodmen's axes rang in those dense forests:

"Farewell, my brethren;
Farewell, O earth and sky—farewell ye neighboring waters;
My time has ended, my term has come!"

The tree is heard telling in the chant of the many things that had gone into its life and the life of its brothers during the centuries to make them what they were, and of the joys of it all; and yet its voice rang out:

"Our time, our term has come.
Nor yield we mournfully, majestic brothers,
We who have grandly filled our time;
With nature's calm content and taciturn huge delight,
We welcome what we wrought for through the past.
And leave the field for them!"

Then in loftier, prouder, more ecstatic strains rose the chant as the tree voiced the vision which had come to it of what was to be accomplished by that race of men to whom they were yielding up their lives; and through it all ran exultant joy in that they were to have part in that which was to be.

The wonderful material future was pictured; but more than this; in the vision was—

"The new society at last, proportionate to nature,
In man of you, more than your mountain peaks or stalwart trees imperial;
In woman more, far more than all the gold or vines or even vital air."

Men and women in large numbers will regret the passing of the Panama-Pacific International Exposition. But like the redwood tree the Exposition can say that it has served its purpose, that its term is ended, and joyfully give place to that which is to follow.

It will live not only in memory as a beautiful picture, but consciously and unconsciously lives will be molded by it long time to come.

Many years ago Edward Carpenter, who lived in touch with nature, wrote of a coming time when a new spirit would inspire architecture, when thought would center in the interests of the community, when buildings much more generally than now would be built for the use of free men and women, would front the sky and the sea and the sun, would spring out of the earth, be companionable with the trees and the rocks—not alien in spirit from the sunlit globe itself or the depth of the starry night.

The buildings on the Exposition grounds were alien neither to the day nor to the night. They were companionable with the skies by day and by night, with the sea, and with the trees and flowers—and all these were companionable with them. All blended in harmonious beauty, and so entered as an uplifting influence into millions of lives. "The lure of the grounds!" It was heard everywhere, from lips innumerable. The influence will live on immeasurably.

One could not be much on the Exposition grounds during these ten months and fail to notice that the people felt that in all its beauty and charm it was theirs—that it belonged to the community. They not only enjoyed being there and drawing from it in every possible way, but there was with all a sense of responsibility. While there people generally were on their best behavior, and they were careful to do their part in the effort to keep the grounds unlittered and to mar the beauty of it all as little as possible.

One lesson above all others we believe has come to our people in and through the Panama-Pacific International Exposition. It has spoken with emphasis of brotherhood. In one way and another peoples all around the world have been linked together more sympathetically and vitally. There is more of a world consciousness than there was theretofore. And among ourselves there is unquestionably more of community interest. For months the people have been called on to think of the Exposition as theirs, as something belonging to all, to be enjoyed together and by united action made a marked success. There has been response. Together has been the watchword.

According to the measure in which this together spirit is continued will be our future. All the forces of the universe are pushing men toward the unitive life. And according as we fear it and try to retard the movement we shall suffer. We boast of our democracy; but the true democracy has yet to come.

"Give me, O God, to sing that thought!
Give me, give him or her I love, this quenchless faith
In thy ensemble. Whatever else withheld, withhold not from us,
Belief in plan of Thee enclosed in time and space,
Health, peace, salvation universal.

Is it a dream?
Nay, but the lack of it the dream,
And, failing it, life's lore and wealth a dream,
And all the world a dream."

Never is a man taught thoroughly until he forgets how he learned.—Beecher.

THE FORD PEACE EXPEDITION.

We are glad that these men and women are going to war-mad Europe with the hope that something good will come from it.

When Horace Bushnell, years ago, was about to send forth his book on "God in Christ," he wrote to a friend: "I have a certain feeling, too, I will not deny, that if what I am about to say should be stifled and killed by an over-hasty judgment, it will yet rise again the third day. This feeling I have, not in exultation it seems to me, not so much in the shape of defiance as in the shape of consolation—a soft whisper that lingers round me in my studies, to hold me firm, and smooth me into an even, uncaring spirit."

We believe that good will result from this undertaking; if not immediately, good will come in due time. Mr. Ford is not merely an enthusiast. He has shown that he has been making no wild estimates. Perhaps he did hope that he might have the soldiers out of the trenches before Christmas. But when asked several days ago whether he actually thought that the belligerents would give the movement any consideration he replied:

"That question is not up for present consideration. We are going to get behind the work done by The Hague peace conference of women and carry that work forward. It is my earnest hope to create a machinery where those who so desire can turn to inquire what can be done to establish peace and begin relations with those who also desire peace. Even recent dispatches from Germany say that now is the time to establish such a clearing house. It is an experiment in the right direction."

One of the finest wireless apparatuses ever taken aboard a vessel will be on Mr. Ford's steamer, and messages relating to peace will be sent out to Europe and back to this country almost from the time the steamer leaves New York. The men and women on that steamer will have their minds concentrated on peace, and through the messages sent out minds all around the world will be centered and concentrated on peace.

It cannot be otherwise than that a powerful impression will be made on many minds in Europe — the people be made to pause and more deeply consider.

The presence there of these men and women from this country will give encouragement to men and women in all the belligerent countries who have not dared of late to declare their real feelings concerning the war and the prosecution of it to quietly and inoffensively exert an influence in their own countries which may lead to steps which will bring the warring nations to endeavor to get together at least for conference.

It is high time some move were made in this country to get the belligerents to consider what the awful results must inevitably be if only fighting shall end the fight. No man ever spent his millions in better way than Mr. Ford is determined now to spend some of his. It will be worth all the expenditure and all the effort, whatever the outcome.

THE DAY.

(The Day of Peace to Come.)

Towers of Babel, blood-stained and grim,—
Lo, they are fallen! A mighty hymn
Rises in majesty. Tongues of flame
Blend as in Pentecost; one and the same
In soul-speech they utter the holy name—
Brother! Ah, day of war's surcease!
Love is the language of world-wide peace!

—Mary Dillingham Frear.

A NEW ORDER COMING.

At last after centuries, when the tension and strain of the old society can go no further, and ruin on every hand seems impending,

Behold! behind and beneath it all, in dim prefigurement, yet clear and not to be mistaken—the outline and draft of a new order. . . .

The old structures can no longer stand; their very foundations are shifted.

And men run forth in terror from the old before they can yet find firm ground for the new.

In all directions gulfs and yawning abysses, the ground of society cracking, the fires showing through,

The old ties giving way beneath the strain and the great pent heart heaving as though it would break.

—Edward Carpenter, in "Towards Democracy."

"THE OLD TESTAMENT IN THE LIGHT OF TODAY."

A Review of the New Book by William Frederic Bade of Pacific Theological Seminary.

A sub-title of this book, which is made up of studies in Old Testament literature, is "A Study in Moral Development." The aim is to link the Old Testament vitally with the religious life of today, and to do it intelligently—by the use of methods which alone can commend themselves to the thoughtful, discriminating, modern mind.

Dr. Bade states in the preface: "It has been my constant endeavor to meet, as untechnically as possible, the difficulties of men and women to whom the Old Testament is still a valuable part of the Bible, but who find in it an indigestible element in the Biblical rationale of their beliefs. In my own case, as in that of others who were brought up under the traditional view of the Scriptures, a frank evaluation of the morals of the Old Testament in the light of historical criticism has proved the only effective solvent. For this reason I have not been content merely to record facts, but have applied to them the moral judgments which lie implicit in the thought of moral progress. Not to make within the Bible those moral distinctions by which men now live their daily lives is to cut it off from further participation in the vital concerns of mankind."

The author's conception of revelation is that it is an illumination from within, not a communication from without—that it is an educative, not an instructional process.

"The change from transcendence to immanence in our thought of God has involved the corresponding transition from an objective to a subjective theory of revelation. . . . Not through the medium of external agencies, but in and through personality does God reveal himself to men. The divine Reason within man 'is the candle of the Lord.' Conscience and intellect are God's prophets to the soul. Formerly credited with a secondary or even antagonistic function that are now seen to be of supreme importance."

Writing in the introduction concerning the traditional view of the Bible—"its moral content all of one piece," Dr. Bade says: "A certain well-known Bible Institute recently incorporated under the laws of California contains the following item in its statement of doctrine: 'The Scriptures of the Old and New Testaments are without error or misstatement in their moral and spiritual teachings and record of historical facts. They are without error or defect of any kind.' To this statement of belief 'every officer, teacher and worker must subscribe once a year,' and 'failure to insist upon the promulgation of these doctrines . . . . . consti-

tutes ground for suit for reversion of money contributed for the erection of the building and the return of same to the original donors or their heirs.' "

As to the views of which the foregoing is a sample Dr. Bade says: "While he believes with the same intensity in the high mission of the Bible, the modern historical student cannot subscribe to any such view of its contents. He feels called of God to start with the facts, not with a dogma. Where the traditionalist sees one unbroken plain of heaven-descended perfect morality, the thoughtful man of today finds 'a land of hills and valleys,' as the Deuteronomist said of Palestine. It is one thing to have a strong faith in the inspiration of the Bible; quite another, to make it serve in the place of man's equally God-given intelligence. Jesus taught and human history illustrates the fact that men must struggle for the truths which they hope to possess."

Dr. Bade finds that the real source of disorder in our religious education is this artificial doctrinal coordination of different stages of moral development contained within the Bible. "For while in most universities and theological seminaries the substance and spirit of Old Testament scholarship find expression in terms adequate to the intelligence and needs of our time, the great mass of religious instruction outside exhibits little more than forced accommodation to the new standards. The result is moral confusion, anguish of soul and ultimate indifference. . . . Until a substantial moral inequality between the Old and the New Testament is recognized in Biblical instruction, the student will have difficulty in seeing that the former is developmentally as well as historically subordinate to the latter. . . . With respect to much in Hebrew religion the student has done his full duty when he has traced its origin and assigned it a place in the development of human thought."

With the insight and method of the scholar but withal in a popular manner Dr. Bade presents chapters on: Moral Beginnings of Hebrew Religion, Moral Character of Jahveh and his Clients in the Early Literature, Origin and Moral Significance of the Decalogue, Pioneers of a New Era—Amos of Tekoa and Hosea Benbeeri, The Prophet of Holiness—Isaiah Ben-Amoz, The Monojahvism of Deuteronomy, The Social Ethics of Deuteronomy, The First Great Heretic—Jeremiah of Anathoth, The Repudiation of Ritual Religion by the Pre-exilic Prophets.

The discussion of morals and God in the early literature of Israel is confined principally to those features which serve as a background for the new conceptions advanced later so graphically by such prophets as Amos and Hosea. It is remarked that there was a substratum of ethical and spiritual qualities in the life of the people, else the prophets could not have appealed to their hearers as they did.

With reference to the grave moral defects of their conception of God it is remarked, "They are the shadows of the Jahvist's social experience projected upon the clouds." After writing of the spatial and other limitations of God (Jahveh) according to that early conception Professor Bade continues:

"The counterpart to Jahveh's spatial and other limitations is found in the attitude toward non-Israelites which the early writers ascribe to him. A national deity is a partisan deity, and Jahveh is no exception in this respect. Even though a deity should define religion in terms of moral obligation, it would be moral obligation between Israelites only. For just as Jahveh to the early writers is the God of Palestine and not of the universe, so he is the God of Israel and not of mankind. The influence of this nationalistic conception of Jahveh was felt strongly within the sphere of social duty. Its immediate effect was to limit the range of moral obligation to dealings with one's own countrymen. Given the belief that Jahveh's interest is limited to Israelites, and that he is the patron of justice between Israelites merely within the borders of his own land, it follows that dealings with foreigners are governed by expediency, not by moral obligation."

With reference to the story of Abraham and Abimilech it is said: "Clearly the Jahveh of this story is far from being a guardian of universal moral law. He is a petty and partisan tribal God." . . . "By our moral standard it is Abraham and not Abimilech who owes reparation."

In the chapter on Moral Beginnings we find this as to the decalogue: "It scarcely is necessary to call attention to the fact that the decalogue prohibits neither polygamy nor slavery although both were practiced among the Hebrews at the time when the ten commandments were supposed to have been promulgated. On the theory of morality through revelation by commands from the blue, rather than through religious experience, it will be difficult to account for the omission of two commandments whose moral effect would have been greater than that of most of the prohibitions of the decalogue."

In the chapter on The Origin of the Decalogue we are told that more than one decalogue arose in the course of Hebrew history; that the standard decalogue contains some commandments that must have originated long before the time of Moses, and that others can scarcely have originated until long after his time; and the conclusion is that the decalogue is itself the product of a long development—a compilation after the great prophets had finished their work. And the declaration is that the prevailing interpretation and appraisal of the decalogue as a rule of conduct is strangely at variance with the ascertainable facts of its origin and its immature social ethics. "These facts are fatal to any theory of miraculous oracular deliverances on Mount Sinai—and happily so. Moral precepts must be judged by their character, not by their sources. Conscience may be educated, but it cannot be instructed. Even God cannot legislate for man morally except through his own sense of right."

Writing of the seventh commandment, Dr. Bade says: "How relative and one-sided the seventh commandment is appears in the fact that Israelite wives were never accorded ground for complaint on account of a husband's unfaithfulness. The very conception of a husband's obligation of fidelity to his wives was lacking. The laws were made by men for men. Therefore only husbands were liable to injury, on the one hand by their wives, who could break only their own bonds of wedlock, and on the other by men who could break only those of others. So far as wives were concerned, a husband's affairs with other women were not regarded as an infringement of their rights. The Israelite freeman was answerable for his actions as a husband only to other freemen whose marital rights he might invade. The existence of these entirely different standards of sexual morality—one for the husband and the other for the wife—is an indisputable fact of Old Testament history."

We have neither time nor space now to lead the readers of The Pacific further into this able study by Dr. Bade, though we have led them as yet only over the threshold. It is to be hoped that many will get the book and read it; it will from many an error and foolish notion free them.

Writing out of his own study and experience and that of others Dr. Bade concludes: "There is nothing in the spiritual history of mankind that is comparable to the passion

for righteousness which the Bible represents in the true progress of the world. The new interest which historical criticism is arousing in its study may be the means of freeing it from the abuses of ignorance and superstition, that it may under God serve the new age even better than the past. And those who are dreading the new light will find, as thousands have already found, that textual and historical criticism take their charter from Christ himself, and are only instruments for the furtherance of his mission." **Houghton, Mifflin Company, Boston, $1.75 net.**

A MESSAGE FROM EDWARD CARPENTER, THE AUTHOR OF "TOWARDS DEMOCRACY."

Doubtless many persons have wondered for some time what Edward Carpenter, the author of "Towards Democracy," was thinking with respect to the great European war, and as to war in general.

About the middle of October he spoke in London on "War and Peace—and Their Meaning in Human Evolution." The Christian Commonwealth gave a synopsis of his address and we find it exceedingly suggestive.

Carpenter, it may be remarked here, is a disciple of our Walt Whitman—a man who seems to be more in touch with the Unseen than the average man. One of his most thought-provoking books bears the striking title, "Civilization—Its Cause and Cure." Edward Lewis, that Congregational clergyman who retired from the pastorate a year or two ago because he was no longer in sympathy with organized religion, or the church, visited him in his country home not long ago, and found himself saying, as he sat in his room at night after the experiences of the day: "For the first time in all my life, I think I know what Freedom means, and Equality, and Religion, and God."

Carpenter met Lewis out on the road not far from the railroad station and after an exchange of greetings they turned homewards, talking as they walked of the simple things of life—of birds and trees, of clouds and sunsets, of the harvest and of village-life. "As we drew near to the village," says Lewis, "we overtook two children, joined hands with them and chatted of school and play. They tugged at his hands and nestled their cheeks against his forearms. I wished that I had been small and could have done the same."

Concerning the experiences which he had later as he sat with Carpenter in his little stone cottage, Lewis writes:

"Though the open doorway, as we sat at the table, I could look out down a long pathway, bordered with a careless profusion of gay flowers and running away to the boundary of a large orchard. For during the years that followed the publication of "Towards Democracy," Carpenter earned his living in this place by market-gardening and fruit-growing. Along the far edge of the orchard ran a little stream, and beyond it rose the gentle slopes of a sparsely-wooded hill, with a few browsing cattle. Upon this scene of quiet sylvan beauty we gazed as we sat in the shelter of a yew-hedge, chatting the hours away, until the moon rose low and large over the hilltop. He impressed me most with a sense of spaciousness and rest; his mind had something of the largeness and the luminousness of the evening sky, and his voice something of the gentleness, the serenity of the bird-notes as nature gathered her brood under her night wings. Even when we argued—and argue we did—he seemed to radiate peace; and I remembered how it had been written, 'He touched her hand and the fever left her.'

"Later on we went to the village inn where he was welcomed almost as a village father. We gathered there the news brought from home and field and market; inquired about the sick wife or the new-born child; or the youth who had gone to work in the city, and when 'mine host' passed the word for 'lights out,' we lingered a happy, laughing group in the moonlit road. Then, one after another said, 'good-night,' and disappeared in the shadows. Last of all we two passed through the wicket-gate of the garden into the deeper heart of the universal quiet."

When this man, into whose life and thought we have thus entered, came to London the other day to give his customary series of autumnal lectures, and spoke on the meaning of peace and war in human evolution, what did he say? He remarked at the outset: "It is not my intention to dwell much on the present war, but I cannot forbear reference to the sense of desolation and suffering it is bringing to us all. Hardly any one of us who is not mourning the loss or dreading the loss of some one dear to us. The thing haunts us like a nightmare. Yet, great as is the calamity that is afflicting us we ought not to be despondent."

Carpenter presented these two consolatory thoughts: First, "there is good reason to believe that we are approaching the end of the period of wars, even if the present war is not the last. Looking back over the evolution of the race, we see that however far humanity has strayed from the ideal path, the human heart has increased in sensitiveness and in the width of its sympathies. On the other hand science and human ingenuity have made war more diabolical in inflicting torment and suffering, and so long as the human brain acts as the servant of war it will become more so. The divergence cannot go on forever. There must come a time when the increased sensitiveness of humanity, facing the increased ingenuity of torment, will say, 'Get thee behind me, Satan!' "

In the second place Carpenter pointed out that "terrible as it is, war has the effect of ploughing up the emotions of mankind, causing people to think and feel as otherwise they might not do."

"It may be very sad," he remarked, "that the human race is so lethargic, so apathetic, that it requires such terrible things to stir it, to think and feel, yet it may be that there is a kind of necessity, a kind of compensation in that direction. Already we can see something of the clarifying, testing process going on around us — **the seeds of new ideas being scattered among mankind.** It is for us to see that those seeds bear fruit."

As to this idea of war being an educator, Carpenter was careful to show that it had been pushed to an extreme by certain writers, both German and English. And he went on to say with much emphasis that whatever war may have been, may have done, in the past, that it is a monstrosity now—that "because humanity has come along this path it does not follow that it must continue in it," and his hope was that we were at a period now when the course of human evolution was to be along a different path. He saw many signs of it.

When he came to a consideration of the present war, Carpenter went to **the root of the trouble.** As to Religion solving the problem of this war, or the war problem in general, he said: "As long as religion remains on the plane on which it is today, there is not much prospect of it being the solvent of the war problem."

Commenting on Nietzsche's declaration that the fundamental instinct in humanity is the will to power, and hence that wars would continue forever, Carpenter said: "I think he overlooked something much deeper—the will to expression. You want to get out what is in you—thoughts, desires, ambitions, ideals. The will to expression being the dominant thing, the life around us is the expression of ourselves, as far as we have got.

The beauty of the bee-hive is the expression of the instinct of the bee. When our inner lives consist, as they largely do today, of preying upon each other, trying to make profit out of each other....we are encouraging and giving expression to the idea of mutual warfare, mutual slaughter.

"The will to expression has been the root of war in the past. Each nation, naturally, and in a way sensibly, has sought to express itself. The Germans have said, rightfully, that they wanted a place in the sun, a means of expression of their life. They have said that Britain has long ago got its expression over the world, its place in the sun. 'Why cannot we have our place in the sun?' they ask."

"In the past (I hope it will not be so in the future) expression has been gained only by the destruction of somebody else. You see that all through our individual and commercial life. Every firm is advertising far and wide today, is trying to get its expression at the expense of some other firm. Every nation is trying to find its place in the sun pushing some other nation out. Up to this period the constructive instinct in life has led to more destruction than construction. But that will not last forever. The instinct of expression, when it gets a little deeper down, will lead to a volt-face, a complete change in attitude; because as we express ourselves from point to point, we express first the superficial layers, then the layers below, and so on; then we get to deeper and deeper expression, until at last inevitably, in the individual and nation, a point is reached where the expression of one's life does not mean the destruction of somebody else—we want to help others. not destroy them."

Carpenter appealed then to his hearers with the question, "Are we not passing out of the mere profiteering stage into the stage where we are beginning to feel that our own welfare means the welfare of others?" And in that connection his remark was: "When some nation as a whole —not every individual in it, but the great majority— reaches that stage, that nation will become the saviour of the world."

While speaking of the commercialism of the age, he referred to the conditions of toil for the mass of mankind in the great industries and asked, "What expression is possible today among the great masses of the people?" And he declared: "The peoples of today are paralysed because the root of their vitality is destroyed." And finally: "Because we are unable to express ourselves today a new principle must come into operation. One dreams of a great freedom of life, in which industry shall be so organized that people as individuals or groups will express their conception of what is beautiful, desirable, lovely— each person feeling himself to be part of the common consciousness of the nation, and within those limits perfectly free, vital, and beautiful."

The concluding words were: "As Elisha told Naaman that to be cleansed of his leprosy he must wash seven times in the river Jordan, so if we wish to do away with war we must first see to the purification of our own internal life."

PACIFIC COAST NOTES.

It is thought that the meeting of the Congregational National Council to be held in Los Angeles in 1917 will be the latter part of June. There will be a Council train across the continent; stops will be made at some of the Congregational centers, and a fellowship of special value will be had by all concerned. If that meeting is held in June it is only about a year and a half distant. It will mean much to the Pacific Coast.

The California Recreational Committee reported not long ago 4,596 saloons in the state, and places of recreation and amusement as follows: "Pool rooms 1,400; moving picture shows 470; dance halls 331; card rooms 314; amateur baseball parks 210; tennis courts 196; circulating libraries 193; outdoor parks, ect.; 187; mountain resorts 177; penny arcades 158; theatres 148; bowling alleys 137; shooting galleries 94; picnic parks 85; swimming baths 73; recreation grounds 69; skating rinks 62; amusement parks 49; boxing clubs 41.

One of the most remarkable services ever held in Tacoma was the memorial service for Booker T. Washington at First Congregational Church. The service was arranged for the city, being the only one held in Tacoma. The negro race was invited to attend, which they did in very large numbers. Rev. H. M. Collins, pastor of the African M. E. Church, brought the tribute for the colored race, and Dr. Frank Dyer for the white race. A colored choir sang appropriate negro melodies and the quartet and chorus of First Congregational Church furnished the remainder of the musical program. Men and women of all ranks of life came and the highest appreciation of the service was expressed on every hand.

The California Christian Advocate remarks editorially: "In the name of evangelism and of Bible study wolves in sheep's clothing have gone into Methodist congregations and in due time have scattered the flock." This was said in an editorial concerning the circularizing of the churches with Christian literature calculated to cause division and dissension. And it was remarked in that connection: "There are a number of organizations that are calling themselves interdenominational which are simply non-denominational. If they are referred to and their heresies exposed they raise the cry of un-Christian controversy, and yet the teachings which they are endeavoring to spread through the various denominations necessarily involve controversy, unless we are to expose our people to all kinds of religious miasmas."

An Oregonian who is visiting in the East writes in a letter to the Pacific Christian Advocate, concerning Akron, Ohio: "The renown of Akron commercially grows out of her vast rubber interests. It employs an army of young men. Not far from thirty thousand are here constantly employed in producing the world-famous 'tires' known in a million homes in this country and famous the world over. Nearly all of these young men are in the prime of their earliest manhood. Only a sane and aggressive Christianity can attract their attention. Here is work for the most alert

of pastors, and the most intelligent and consecrated of congregations." Alert pastors, consecrated congregations! A sane and aggressive Christianity! Let it not be forgotten that these are needs today all over our land. Never were the demands on ministers and churches so great!

A worker among the Indians in Nevada writes in The Pacific Baptist: "I have just returned from a conference of officials and employes of the U. S. Indian Service. The central thought of the conference was not that the Indian had reached the end of the trail as represented by that great statue in the Exposition grounds. The half-dead horse, with the utterly discouraged and almost lifeless Indian on his back, is not a true picture of the situation. The glorious sun rising from the horizon, would be a better symbol, for the Indian stands at the beginning of a new trail. We are not through with the problem of the old Indian, but the greater problem is the new Indian. The feeling was very strong that a campaign of education for the white man was needed, that he might recognize his brother and give him a place by his side and help him to win out in his struggle for a livelihood, a home and happiness."

The question of the maintenance of denominational religious work at the seat of state universities in such a manner as to properly look after the religious interests of the students came up for consideration at the recent meeting in Oakland of the general committee on home missions of the Methodist Episcopal Church. Nearly all the bishops were in attendance as were also representatives from all the general conference districts. The following was unanimously adopted: "While it is clear that the large part of the burden of maintaining religious work at the seat of state universities and largely endowed private institutions must be assumed by the Conference and churches which lie within the patronizing territory of such institutions, it is our opinion that the problem of religious work in these institutions belongs in part to the entire denomination. We therefore instruct the committee of the board on legislation to prepare suggestions to be submitted to the general conference authorizing the board to extend aid to such institutions as the funds of the board may allow."

Coming out from the Thanksgiving services in Festival Hall on the Exposition grounds last Thursday a lady exclaimed: "Thank God for Arthur Arlett!" Mr. Arlett had just made a fine Thanksgiving Day address, pointing out the things for which we in California should be thankful, and this addendum followed. The state of California is to be congratulated in that he was appointed as one of the Exposition Commissioners. No doubt some of the element that supports things vicious would not agree with this. A liquor publication, the Wholesalers' and Retailers' Review, said editorially not long ago: "On the commission appointed by the governor to supervise what money the state of California appropriated for the Exposition are the usual collection of country politicians, uneducated boors from interior towns and professional busybodies. As a result the state commissioners are doing exactly what crusaders of their insufferable type always do, and that is to poke their eager noses into people's private business. . . . Chester Rowell, who imagines that he is important because he is important in Fresno, and Arthur Arlett, an intolerable meddler from Oakland, are issuing orders to close this and that." And to their influence was attributed the closing of some very disreputable places on the Zone and the purifying of others. So incensed were some of the men who wanted to go on coining money there and ruining lives that this liquor journal had in its editorial this invitation to desperation: "If one of those European aviators would come over here and guarantee to drop two large bombs exactly where the Review told him, we know where he could get a subscription towards the expense."

The Sacramento Union quotes Dr. Patten of the First Congregational Church of that city as saying in a recent sermon: "It is my belief that every nation needs a police force and that the nations together need a federated police force. If the civilized world had not gone beyond this, Europe would not be drunk today with the lust of blood and mad amid her red fires of war. We of this peaceful nation need to cool our heads and quiet our hearts, lest we go mad too. We are beginning to show violent symptoms. Mollycoddle fear is abroad in the land. This is a time for psychological mastery and not for pathological mania. New England is becoming obsessed with something like a new witchcraft hysteria. New York and Chicago are catching the epidemic, and even Sacramento feels the contagion in spots. But I believe that the Pacific states will justify their name and send back a pacifying health wave across the continent. This is no time for neurotic agitation, but rather the time for the calm authority of character. This is the psychological moment of America's opportunity and obligation to be big and brave to lead the neutral nations in a conference for the peace of Europe. The European nations are like fighting stags with interlocked horns; they are dying together. The neutral nations should help them break their strangle grip before it is too late. But if we are concerned with adding a few more inches to the tips of our antlers, we shall be too busy to lead in unlocking the horns of Europe. Again this is the psychological moment of America's opportunity and obligation to lead the world in a program for the reduction of armaments. It is the nick of time to begin to dehorn the beast. But, alas, there are prophets of war to advise the opposite. They would equip the beast with horns at both ends and be ready to join the interlocking directorate of death. Providence is plainly offering us the leadership of the world's peace. Shall we dare to pursue a course that may lead us to compete for the lordship of the world's war? What does military preparedness mean? It can mean nothing but a race of diabolical competition—a competition to devise the most exquisitely refined and fiendish inventions that the paid ingenuity of modern science can concoct. It means that we must train our youth in a deliberate school of barbarism. War is still hell; and preparation for war is undergraduate work in the fitting school of hell. But we are told that only mild militarism is proposed for the United States. I must remark that there are no mild temperatures in hell. And here is what is proposed—an added army appropriation of $75,000,000 and an added navy appropriation of $50,000,000 more. The military budget for 1916 would be $445,000,000, or with the pension and interest accounts, over $600,000,000. This is twice the expenditure of the German army and navy the year before the war. This would be two-thirds the total disbursement of our government. It would mean that for every dollar spent for construction we should spend $2 for obstruction or for destruction."

The Rev. Henry K. Booth of Long Beach gave an able address against militarism in the First Congregational Church of that city on Sunday, November the 21st. It was published in one of the daily papers and is being widely

circulated. Mr. Booth said in the course of the address: "Last of all there is the attempt already in this part of the country to make military education a part of public school education. I think we are foolish and blind if we do not see what these things mean, that it is a persistent, definite movement on foot in this country to bring us into direct line with the history of Europe for a quarter of a century. May I point out to you the dangers that lurk in this? I am not in favor of a policy of non-resistance. I think we have a right to defend ourselves if we are attacked unjustly and if a foreign nation should attack us all of us would arise and defend our homes and no one who has blood in his veins believes that wars are not sometimes justifiable. But that war across the water has no principle at stake, there is not a single thing in the issue except the relative strength of these nations that are in conflict. And there is a need, I suppose, of an army and navy, which we have today, as sort of national police force, but the police functions of the army and navy are definitely defined. They constantly safeguard men and women from aggression. There is need of an army in these times of insurrection in our country to help in subduing those who are not willing to abide by the law. There is need of a navy to patrol the seas and keep unscrupulous men from attacking peaceful vessels. But there is no need of an army and a navy to be increased each year solely that we may find ourselves keeping pace with the rest of the world. The armies and navies of Europe were initiated that they might defend their country but have become weapons not of offense but of aggression. And let us also remember, friends, that the whole question of what this preparedness should be is going to be shaped as far as it may be during this coming winter by those who are agitating for militarism in this country. They tell us the policy President Wilson has put before us is admirable as far as it goes but the thing we want to work for is to have every boy and man in this country trained for military efficiency. Europe has tried that for twenty-five years and Europe lies in ruins today. We have traditions from the past that we have taken our colonial possessions, as we call them, reluctantly; we are not an aggressive nation, we do not want these things other nations want and if we shall train every boy in our schools to bear the musket we are breeding in our people a spirit of militarism that will go beyond our control as it has among the nations of Europe and when men embark upon that resistless tide they can never again return. It seems to me the lesson of Europe ought to be read so plain that we will realize the time has come today for cool heads and calm judgment. Let us not lose our common sense because some man or woman plays upon our fears and suspicion and tries to fan it into a flame. Let us not follow the policy of our brothers across the water."

DR. HILLIS' CHURCH STANDS BY HIM LOYALLY.

On Sunday, November the 21st, Colonel Beecher, a member of the official board of Plymouth Church, Brooklyn, New York, went to the pulpit just before the close of the service and as a spokesman for the Church said to Dr. Hillis:

"There have been threats of driving you out of Brooklyn and from Plymouth pulpit. To these Plymouth Church replies that the man or men do not exist who can drive you from her pulpit. We have taken up the gauntlet and we pledge to you and proclaim to the world our unshaken confidence and trust and our undying loyalty."

Applause broke out at once and continued for five minutes. When it ended Colonel Beecher read some resolutions prepared by the official board, and there was applause then for ten minutes. The resolutions were unanimously endorsed by about one thousand persons.

THE MISSION OF THE REV. DR. STURGE TO JAPAN.

How He Was Received by the Japanese.

The Rev. Dr. E. A. Sturge of San Francisco, who is in charge of the Presbyterian work among the Japanese in California, went to Japan at the time of the coronation of the emperor to present him on behalf of the Christian Japanese in this country with a copy of the Bible.

An account from Tokyo says that the Minister of the Imperial Household gave the volume to the Emperor and at the same time read to him the poem especially written for the occasion by Dr. Sturge, afterward expressing to Dr. Sturge the satisfaction of the Emperor for the present and also for the poem.

That same evening a reception dinner was tendered to Dr. Sturge at Tokio. It was the most representative gathering that Tokio has had in years. There were about 220 present from almost every section of the community—social, political, and commercial.

A report in the Tokio Times says:

"Admiral Baron Uryu, in extending a welcome to the distinguished visitor, said that some years ago he had studied at the naval school in America. The kindness and the courtesy he had received always remained fresh in his memory. Lately he had revisited America as one of the Japanese commission to the Panama Exposition and his treatment on that occasion had filled him with gratitude. For that reason he was delighted to have the opportunity to welcome to this country such a distinguished American as Dr. Sturge.

"Baron Kanda referred to the great changes which had taken place in Japan. In years gone by Christianity had had a very hard fight, but now, after half a century, Dr. Sturge had come with a Bible which had been presented to his Majesty. The speaker had a souvenir of the Imperial Edict prohibiting belief in what was then known as "Kirishtan." That was issued less than fifty years ago. There had been diplomatic, commercial, and educational missions exchanged between America and Japan, but Dr. Sturge's mission was a unique one and as the other missions had fulfilled their object, Dr. Sturge's mission would go far towards cementing spiritually the peoples of the two countries.

"Dr. Soyeda said that among the virtues of the Japanese people gratitude was not by any means the least. How grateful they were to Dr. Sturge was shown by the gathering that night. They were eager to show to Dr. Sturge their gratitude for what he had done for their compatrots in America and to wish him many years of life to contiue the great work he had nearest to his heart. As to America herself they also had much to be grateful for. She had given Japan substantial help and advice at the most difficult time in her history. Her services could never be forgotten, regardless of any little differences such as the California question. The speaker then concluded by remarking that both Japan and America were on the

side of liberty, fraternity, and equality and their mutual object was to fight for justice, civilization, and humanity.

"Dr. Sturge, whose health was proposed by the chairman, Viscount Kaneko, spoke of the very kind reception he had received eleven years ago at the beginning of the Russo-Japanese war. Since then many unpleasant things had happened in California, and as he was a citizen of that State he had felt ashamed to come again and feared that his reception would be a very cold one in comparison with the last, but the reverse had been the case. In some strange way he had won the love of the Japanese on both sides of the Pacific, and he gave as his reason that though he had the appearance of a foreigner, he had the Japanese heart and had come to see things through Japanese eyes. He felt the same thill on looking at Mount Fuji that the Japanese experienced. Continuing, he said he could never repay the Japanese for the valuable lessons he had learned from them, and he could wish, like Masatsura Kusumoki, that he might return to the earth seven times and spend all those lives in the service of the Japanese. He must, however, go back to California and spend a few more years there, but he would try to interpret to the outside world the beautiful lessons the Japanese had taught him, and then he would like nothing better than to come back to Japan and become inkio (retired), and to die and be buried in the sacred soil of Nippon.

"Dr. Sturge's speech was excellently interpreted by the Rev. Mr. Miyazaki, president of the California Interdenominational Missions, who accompanied the doctor to Japan for the presentation of the Bible to the Emperor."

Y. W. C. A. JUBILEE.

It is likely that the San Francisco Young Women's Christian Association will feel that it has special reasons for rejoicing when the 50th anniversary of the organization in this country is celebrated on the third of next March, as it will be all over the land.

That restaurant conducted on the Exposition grounds has made some money for the Y. W. C. A. and its good work in various ways on the grounds and in the city has brought it to the attention of the people, as never before, as an institution worthy of and needing hearty and generous aid. Accordingly there are visions of a building in San Francisco ere long so that it may better do the work to be done in this city.

The building on the Exposition grounds will be left where it is for several years, and will be utilized in various ways.

The Y. W. C. A. started in Boston in 1866. There are now 966 associations in this country.

We find in a New York paper the following historical sketch and an outline of what will be done to celebrate the 50th anniversary.

During the fifty years the work has grown from one small Association in Boston, started by a society of women to help self-supporting girls who came to the city seeking employment, to an organization numbering 342,948 members in America, owning millions of dollars' worth of property in buildings to which members come for recreation, to make friends, and to study subjects ranging from those found in the curricula of schools from the grammar grade to the university. Some one has called the educational Department of the Y. W. C. A. the "Greatest Woman's University."

From February 1 to March 3 the jubilation will continue, and the more important ceremonies during that time will be a nation-wide membership rally on February 1, when all members of the Association will come together for a demonstration of what the organization means to them; Pioneer Days, on February 6 and 7; a historical pageant February 22 called "Girls of Yesterday and To-day"; and the birthday itself, March 3, which will be observed by a service of rejoicing.

On Pioneer Days every person ever connected with the Association is asked to report back to the local Association which was her first interest, by letter, telegraph, cable, or in person. The pageant on February 22 will be a pictorial presentation with only two speaking parts, especially prepared for use by all the Associations in the country. The girl of 1866 gowned in the dress of that period and the girl of 1916 in an up-to-the-minute attire will interpret to the audience the scenes that pass before them. It will be a four-part play including the prologue, demonstrating the needs of the girls of 1866 for an Association; a scene showing women organizing the Boston Association when girls came to them with their need; a procession of the years in decades, one group for each decade, representing the beginning of and increase in activities and city, county, and student associations, the groups increasing in size with the years. Music appropriate to each decade will be played during the procession, and the activities to which the different groups belong will be shown by the costumes. Work for different kinds of girls, the country girl, the foreign girl, the younger girl, is introduced in the proper decade, and a present-day scene, suggesting the different activities of Y. W. C. A. work. This ends in a social evening when girls appear on the stage dressed in costumes to represent the different countries in which Association work is carried on. The historical picture ends with a beam of light representing the future, into which the girls walk as the pass of the stage.

Although the first work in Boston was largely helping girls to find employment and training them for the employment which was secured, social and protective features soon developed, and religious meetings and Bible classes were held. Two years later a boarding house was founded. Afterward buildings were erected which provided for physical education as well as the other activities. The Boston Association was the first to organize and to standardize the teaching of cooking, the teaching of physical exercises, and the protection of women travellers by assigning a matron to meet incoming boats. At this time no attempt was made to do this work in railroad stations.

Other pioneer Associations bearing the name of Women's Christian Associations were organized in Hartford, Conn., Providence, R. I., Pittsburgh and Alleghany, Pa., in 1867. Cincinnati, Cleveland, and St. Louis followed in 1868, by forming similar societies. In other cities, especially in the Mississippi Valley, or in places in which college women from the Mississippi Valley had gone to reside, young women, both those in their own homes and those ocupied outside in self-support of many kinds, formed Young Women's Christian Associations, modelled after the Young Men's Christian Associations where less emphasis was placed

on work for self-supporting young women, and more attention was given to the extension of the opportunities these young women might enjoy among other girls of the community. These Associations were formed in St. Joseph, Mo., Scranton, Pa., Kansas City, Mo., Minneapolis, Minn., and Toledo, O.

All city Associations emphasized religious meetings and Bible instruction, and as early as 1872 the New York City Y. W. C. A. opened a Bible class which shortly developed an average attendance of 600. The meetings were held on Sunday afternoons, and members or outside speakers presented religious themes. A Sunday evening supper was often served after this vesper service or Bible class. Bible study was in charge of the secretaries or other trained leaders, and later was given over to pastors of the city.

SOME NEW BOOKS WELL WORTH READING.

Alaska Days With John Muir. By S. Hall Young. Mr. Young went to Alaska in 1878 to help in establishing the white man's civilization among the Indians. He tells in the opening chapter of his book of a group of men and women who landed one day in the following year at Fort Wrangell, among them being Dr. Sheldon Jackson who had come to aid and counsel him in his work, and continues: "Standing a little apart from them as the steamboat drew to the dock, his peering blue eyes already eagerly scanning the islands and mountains, was a lean, sinewy man of forty, with waving, reddish-brown hair and beard, and shoulders slightly stooped. He wore a Scotch cap and a long gray tweed ulster, which I have always associated with him and which seemed the same garment, unsoiled and unchanged, that he wore later on his northern trips. He was introduced as Professor Muir, the Naturalist. A hearty grip of the hand, and we seemed to coalesce at once in a friendship which, to me at least, has been one of the very best things I have known in a life full of blessings. From the first he was the strongest and most attractive of these four fine personalities to me, and I began to recognize him as my Master who was to lead me into enchanting regions of beauty and mystery, which without his aid must forever have remained unseen by the eyes of my soul. I sat at his feet; and at the feet of his spirit I still sit, a student, absorbed, surrendered, as this 'priest of Nature's inmost shrine' unfolds to me the secrets of his 'mountains of God.'" The author leads the reader through page after page of wonderful experiences disclosing thus not only many of the attractions of Alaska but as well the beauty and worth of the life of John Muir. Together, during the years that followed the beginning of their acquaintance, they threaded the inlets, climbed and crawled over the glaciers and clambered up the mountain sides. Mr. Young in his description of one of the glorious scenes says that even the Indians ceased their paddling and gazed with faces of awe upon the wonder. Muir's exclamation was, "We have met with God!" . . . "A life-long devoutness of gratitude filled us to think that we were guided into this most wonderful room of God's great gallery on perhaps the only day in the year when the skies were cleared and the sunrise, the atmospheric conditions and the point of view all prepared for the matchless spectacle. The discomforts of the voyage, the toil, the cold and rain of the past weeks were a small price to pay for one glimpse of its surpassing loveliness. Again and again Muir would break out, after a long silence of blissful memory, with exclamations: 'We saw it; we saw it! He sent us to His most glorious exhibition. Praise God from whom all blessings flow!'" Once when Muir returned to camp from a tramp when Young was not with him, he exclaimed: "Man, man, you ought to have been with me. You'll never make up what you have lost today. I've been a thousand feet down in the crevasses, with matchless domes and sculptured figures and carved ice-work all about me. Solomon's marble and ivory palaces were nothing to it. Such purity, such color, such delicate beauty! I was tempted to stay there and feast my soul, and softly freeze, until I would become part of the glacier." This book is vibrant with life. It is pervaded by Muir's spirit because the author so companioned with him as to take on that spirit. On the closing pages we read: "I cannot think of John Muir as dead, or as much changed from the man with whom I canoed and camped. He was too much a part of nature—too natural—to be separated from his mountains, trees and glaciers. Somewhere, I am sure, he is making other explorations, solving other natural problems, using that brilliant, inventive genius to good effect; and some time again I shall hear him unfold anew, with still clearer insight and more eloquent words, fresh secrets of his 'mountains of God.'"—**Fleming H. Revell Company, New York, $1.00 net.**

The Church In The City. By Frederick DeLand Leete. A thoroughly up-to-date consideration of the difficulties and opportunities of church work in the cities! The author, who is now a bishop in the Methodist Episcopal Church, writes out of an experience in five city parishes by widely different types. This has been supplemented by observations and investigations throughout the land as well as by much reading and correspondence. The need for the central or down-town church is presented with marked impressiveness, and the whole city problem is considered in such a manner as to make the book one that should be in the hands of every person interested in church work in the cities. In a chapter on "Family and Neighborhood Churches," it is stated: "A questionaire directed to eminent Christian leaders in over one hundred cities of the United States, and including all the large centers, has revealed the fact that 86 per cent of these places still maintain strong down-town family churches, or at least churches which have a representative family nucleus. Not a little credit for this fortunate state of affairs must be given to the automobile. Central churches which two or three decades ago were in the first stages of decay began to come back when young families at a distance found themselves able to get to the old place of worship without being subjected to the annoyances and delays incident to the use of street cars." This book has a chapter with the caption, "The City Layman"; and as to work to be done by laymen within the church itself and in the circle of its associations, there is much throughout the book, and the author says that no topic was treated without thought of them and their needs. There is a chapter entitled "The Trend Toward Institutionalism." There is considerable presented in favor of the institutional work. But an Episcopal rector of large experience in such work is quoted as saying, "Go slow." In one paragraph there is reference as follows to Dr. Russell H. Conwell, known as the "Founder of the Institutional Church in America": "As a matter of fact a stronger tendency than ever before is moving the churches of America in the direction of community service

and of varied social work both within and without their own walls. The institutional church, as such, at least professionally and with complete equipment, organization and program, is not being introduced rapidly. The cost is too great and the risks are too many. Dr. Conwell thinks that the former foundations of this kind are not at the present time doing very successful work. He says that most of them have had this history—that independent organizations for the carrying on of all special phases of their work have resulted. Nevertheless, the movement has not ceased and ambitious plans are known to exist in the minds of many executives of the Church. Time will add to the number of these establishments, especially in down-town localities, and it is to be hoped also in industrial and mission neighborhoods. The present notable fact is that city churches generally are studying their fields with a new insight and with broad and philanthropic conceptions of duty, and as never before they are engaging upon neglected works of temporary service or of permanent usefulness. Many present-day churches which have no thought that they are institutional are really doing a more diversified work than was once accomplished by specifically institutional churches. Moreover the Church of Christ as a whole is becoming a factor of ever-greater importance in the work of training and guiding community and social leaders and workers."—**Abingdon Press, New York, $1.00 net.**

The Church And The People's Play. By Henry A. Atkinson. The author of this timely book is the Social Service Secretary for the Congregational Churches in the United States. The book is the outgrowth of much research and reading and of practical experience in the life of today as he has studied the needs of humanity here and there throughout our country. The book is dedicated to "that large and growing group of men and women both within and without the church who give first place to the needs of humanity." The aim is to show the importance of play in the life of individuals and the community, and the relation of the church to the question, especially in its democratic aspects. By bringing facts to the attention of the church people, by pointing out tendencies, and by presenting a constructive program, he hopes to help the churches to meet the new and pressing problems. In a statement of the case Dr. Atkinson says: "The deadly monotony of the common life of today with its incessant toil, its planning for the future, its carrying of heavy burdens, makes a demand upon us to study the question of play and its relationships to life. Even if the work that we do is agreeable, there is need for occasional change. It is a psychological as well as a physiological fact that some form of amusement is necessary to enable men and women to maintain a healthy equilibrium of mind and body." The consideration of the question of play is as to childhood and youth also; and the declaration is that the church that is to meet the needs of the people must appeal to the whole round of human interests, must care for all that has to do with life. On one of the pages of his book the author quotes a popular evangelist as saying recently: "If you sow the card party you will reap the blackleg gambler. Eighty per cent of the gamblers that have been wrecked and ruined acquired the habit in so-called Christian homes. If you sow the dance you reap prostitutes. The dance is the hot-bed of iniquity, and I denounce it as one of the rottenest, most hellish vice-producing institutions that ever wriggled from the depths of perdition." Over against this we find the author writing: "In a revival held in a large city about one-fourth of the total population was reported as being converted. This meant that some eleven or twelve thousand people had quit going to the theaters, had burned their cards and had given up dancing. At the ensuing election the worst crowd that ever held office in the city's history was elected. Before the winter was over the theaters began to draw the crowds again, new cards were bought and the same round of dances and parties were attended by the same people. There can be no question that the revival did stir impulses and do good of a kind in the community, but this question is a fair one, and we may raise it with propriety: Was the standard of conversion which took away from the mass of the people their means of amusement a proper standard? Sober second thought seemed to lead the people of the community to believe that they had made a mistake in giving up these things. It would seem that nothing essential was lost, and that they could be good Christians and at the same time take part in the pleasures that they enjoyed, providing of course, that they did not allow these things to crowd out the more seriour affairs of life." Dr. Atkinson devotes 30 pages to a discriminating consideration of the theater, card playing and dancing. O ye fearful souls, get the book and read what he says! After a chapter on "Reconstructing the Play Life of the People," there comes one entitled "A Program for the Church." In that emphasis is laid on this thought: "The Church is responsible in every community for educating the taste of the people and teaching them to desire better things." It is to be hoped that this valuable book will get into the hands of our laymen in large numbers, and that through it our people will be understandingly awakened and quickened to action.—**Pilgrim Press, Boston, $1.25 net.**

THE WORK OF DR. GUNSAULUS IN CHICAGO.

In an article entitled "Walks and Talks About Chicago," Mr. O. .F Jordan, writes in The Christian Evangelist as follows concerning Dr. Gunsaulus:

"A lady said to me the other day, 'I want to hear the greatest preacher in Chicago. Tell me where to go.' The request was a very embarrassing one. What it takes to make a great preacher is a matter of taste, and perhaps most people think they go every Sunday to hear the greatest preacher in the city, though many of them are compelled to admit their prophet has not yet come into his own.

"There can be no dispute, however, that Dr. Frank W. Gunsaulus preaches to more people year in and year out than any man in town. He speaks every Sunday morning in the largest theater in the city, the Auditorium, and his organization, if indeed it is proper to speak of it as an organization, is called Central Church. While strangers, visiting Chicago, form a good part of the congregation every Sunday, there is a group of the very best local business men who form the nucleus of the committee which directs the great enterprise.

"Dr. Gunsaulus was born a Methodist in the State of Ohio, and he can still speak feelingly, on occasion, of the mourner's bench at which he gave his heart to Christ. Educated at Ohio Wesleyan in the same student generation as Bishop McDowell, he served four years as a Methodist preacher. Then he became a Congregationalist. One may only guess at the reasons that led to this change, but it is easy to conjecture that the strong and independent person-

ality would not bow the neck to the Methodist itinerant system, and episcopal control.

"Author of several volumes of poems, and for over twenty years president of the Armour Institute, a technical school, he is seen to be at once a man close to life's realities, and yet with the mystical imagination that gives power to the great preacher.

"Dr. Gunsaulus is a man of commanding stature, and when he stands in the pulpit, and shakes his tremendous head of hair, and uses his deep bass voice, he seems like one of a race of giants.

"We cannot say that he has made any significant contribution to theology. He wrote as his first book the Metamorphosis of a Creed but no one knows it. He is better known by his last book, The Minister and the Spiritual Life, which expresses his thought and point of view today.

"He is the last of a notable series of independent preachers in Chicago. In the days gone by, we had David Swing, the Presbyterian, and Thomas, the Methodist. These spoke to great throngs in theaters, but left no successors. Gunsaulus followed Newell Dwight Hillis at Central Church. He has gathered together the broken ranks of Swing and Thomas, and at sixty years of age is still virile enough to attract the independent minds that worship in a theater in place of a church.

"Why do men seek him? He seldom makes a denial. If he fails to affirm many things that orthodox saints are interested in, he offends none of them. His deep social sympathies, his profound mystical faith in God, his aesthetic taste, are all elements of power. Most of all, he is a man of wonderful personality, and the man, as well as the message, explains the multitudes."

Mr. Jordan writes further: "It is said that there are only three great preachers in Chicago who have spent a quarter of a century here, and not a one of them is in an evangelical church. These three are Dr. Gunsaulus, Rabbi Hirsch and Rev. Jenkin Lloyd Jones. One would be tempted to speak of Rabbi Hirsch, who speaks in one of the finest religious edifices in the city, and whose congregation includes many Gentiles, but that would be beside the purpose of this article. Rev. Jenkin Lloyd Jones tempts the journalist. Preaching in a Unitarian Church he renounced the Unitarian fellowship because it was too conservative! When he founded the great settlement, Abraham Lincoln Center, he met with much narrow criticism from Unitarian divines, whose sense of the conventional was shocked. Editor of the journal "Unity," he is a leader of hundreds of clergymen in nearly every denomination, who call themselves "liberal." With a magnificent plant, this great man is compelled to confess that his congregation is so liberal that a large part of it now worships God on the golf grounds on Sunday morning, and he often speaks to audiences that are very small. Temperamentally Jones' Welsh nature fitted him to be a Free Methodist. I have seen him shed tears in a meeting organized as a Congress of Religion He is not ashamed to march in a dry Chicago Parade, nor afraid to speak in behalf of any good reform in Chicago."

The Moravian Church, which is the spiritual representative of John Huss, the martyr, leads all Christian bodies in its devotion to missions. Though composed of poor people, its average per capita missionary gift is $17 a year.

Among the Churches.

San Juan.—The friends of San Juan gave Mr. Goodsell, their pastor, a surprise on Thursday evening, leaving behind them not only their good wishes, but a generous supply of groceries for their Thanksgiving present.

San Francisco, First.—The collection for the Armenian sufferers on Sunday, November 21, amounted to $709.67. A further collection of $299.50 was taken at the Thanksgiving service conducted by this church and the Temple Emanu-El.

Berkeley, First.—A collection of $256 was taken last Sunday for the relief of the Armenian sufferers. Dr. Brooks was asked, after he gave his first address on Christian Science, to speak on it again. Accordingly he had as his subject Sunday night, "The Philosophy of Christian Science."

Woodland.—The past two weeks have been times of refreshing amongst our people. After returning from holding services at Palermo, Mr. Brereton spoke of the need of a definite decision for Christ. First one, then another, took the step. These spoke to others, so there has been a revival of personal evangelism, and as a result eight united with the church on confession, Sunday, November 28th. A full church welcomed them.

Calvary, Oakland.—Mr. Campbell has in preparation a series of "Sunday Evening Talks" for the coming month which will be in the nature of a sequel to those he has been giving during the last month. The general title will be "December tasks that I like." Dec. 5, "Getting acquainted with the boy"; Dec. 15, "Resting with two friends—a book and a fire"; Dec. 19, "Selecting the home presents"; Dec. 26, "Opening my Christmas mail." In connection with the service on next Sunday evening the music will be given by a quartette of young men and a Boys' Choir. The Bazaar will be held on Thursday and Friday, Dec. 9th and 10th. The first evening's entertainment is to be furnished by the Choir Club, and the second by the Men's Club.

Pasadena First.—Outstanding events at First church for the month of November were the Fellowship meeting on the evening of the 11th, when at a delightful supper and conference, addresses were made by Revs. I. C. Meserve, S. E. Reinschmidt, D. F. Fox and Wm. Horace Day, who in his own happy manner conducted a questionaire at the close; the Armenian mass meeting on the afternoon of the 17th, when Dr. Aked set forth the distress of these suffering people so appealingly that more than $800 was subscribed for their relief; and self-denial week, Nov. 14-21, resulting in a special offering of over $500 for Home Missions. A significant feature of this undertaking were the generous contributions by the classes of the Bible School, notwithstanding the fact that several Thanksgiving dinners were being planned for needy families in the community, and that the usual wonderful Christmas box of cheer is under way for Coarse Gold Indians. On last Sunday morning the pastors of the city exchanged pulpits, and First Church had the pleasant experience of hearing Rev. J. H. Lash of the Lake Ave. Church, who is already so closely in touch with the people of the congregation as to seem almost one of their own.

Pomona.—On Sunday, November 14th, Pilgrim Church

voted to call Rev. William Orr Wark to the pastorate. On the following Sunday Mr. Wark took the sermon period at the morning service to give his reply of acceptance, and to outline some of his ideals concerning the work of the modern church. Mr. Wark has had pastorates at Winnetka, Illinois, and at Bellingham, Washington, but has more recently been engaged in conducting foreign tours. He was a valuable assistant to President Blaisdell in the work of the Million Dollar Campaign for Pomona College last year, and supplied the Claremont Church for a time during the past summer. Through September and October he supplied the pulpit of Pilgrim Church, Pomona, and his call to the regular pastorate was unanimous and hearty. Pilgrim Church enters enthusiastically upon a new era of usefulness under this fine leadership. At the evening service on the day of his acceptance of the pastorate Mr. Wark gave a strong address on the life and work of Booker T. Washington. In addition to the usual musical features, the choir sang "Swing Low, Sweet Chariot," "Old Black Joe," and "Massa's in the Cold, Cold Ground." The pastor of the Zion Methodist Church, colored, dismissed his congregation that they might go in a body to Pilgrim Church to this memorial service.

NOTES AND PERSONALS.

The Rev. Robert Walker and family are now located at 441 Fair Oaks St. Telephone number is Valencia 7312.

Dr. Sidney Gulick is speaking in the State of Washington on Peace questions, with special reference to our relations with the Orientals.

At the Monday meeting of the ministers in San Francisco there was a discussion of evangelism. So great was the interest that it was voted to continue it next Monday.

Dr. Van Horn of the Frist Congregational Church of Oakland is giving another series of sermons on Love and Marriage. Next Sunday evening he will speak on "Marrying a Man to Reform Him—a Bay State Tragedy." On the 12th of December the subject will be: "Blind to Each Other's Faults—an Iowa Romance."

Mr. John L. Briton of the Pacific Gas and Electric Company in an address last week in Oakland paid a warm tribute to Rev. A. W. Palmer and his followers in Plymouth Church for the advanced stand they have taken in move-

WHAT LACK WE YET?

As the year draws to an end the **COMMISSION ON MISSIONS** earnestly asks all Congregationalists to review their relations to world missions and to consider what may still be done to make the record of 1915 equal to our obligations.

In the field of financial support of our mission causes three things need just now to be done.

1. Let the missionary committee of each church study with care the gifts of the year, and take effective steps to present to their fellow members an appeal for such additional amount as shall lift the total to the topmost level of squarely faced possibility. The books of all the Boards for crediting of 1915 gifts will close January 10th.

The great national meeting at New Haven, with its spirit of unity and high purpose, gives us a new sense of power. The changes in our homeland agencies involving problems of readjustment and in some cases a broader field, summons us to a more devoted support. The cry of a tortured world across the ocean brings home to us the fathomless depths of human need. It is a time for unwonted seriousness of thought and prayer and for deeds of sacrificial devotion.

2. Let each individual consider whether he cannot increase what he has given by a special gift, sent either through the treasury of his own church or if circumstances so suggest direct to one of the Boards. Our annual contributions are over $700,000 short of the $2,000,000 which the work needs. This is in round numbers one dollar for each of our members. Are there not many who will supply this missing dollar not only for themselves but for others, who cannot, or will not do so?

3. Let each church lay its plans with deliberate care for the new year. A program of education, a thoroughly digested and courageous budget and a careful pesonal canvass of the whole membership, are the initial steps. Then will follow the detailed carrying out of the plan through all the days of 1916.

In gratitude for our daily mercies, as a thank offering for peace and plenty in our land and as a gift to Him, who, though rich, for our sakes became poor, let us put our missionary contributions on a plane never before reached.

HENRY C. KING, Chairman.

HUBERT C. HERRING, Secretary.

ments for the betterment of the city and for their contribution to the community welfare as expressed in Plymouth Center.

The Rev. Dr. Aked was among those invited to go on the Ford Peace Expedition to Europe. He accepted and left San Francisco on Monday. The steamer is to leave New York on Saturday.

The Congregational Club of San Francisco and vicinity invite general attendance at its meeting in the First Congregational Church of Alameda the evening of December 20th. Dinner will be served for one dollar. Persons desiring to attend should give their names to their pastors or send to the secretary direct—to Mr. C. M. Bufford, at 1834 Sutter street.

Since the Rev. Royal L. Wirt returned from Europe in July he has lectured 135 times and has 191 engagements yet unfilled. These will not be filled before the end of June. Among his subjects are: "In the Wake of the War," and "The Conquest of the Arctic." Mr. Wirt has been invited to make a lecture tour on the Pacific Coast in the spring of 1917.

BAY ASSOCIATION.

A meeting of the Bay Association will be held in the Fruitvale Avenue Church on Tuesday, December 7th, beginning at 2 o'clock.

At 2:45 the subject of "The Church and the Children" will be considered by the Revs. C. H. Stevens and Huber Burr. In this consideration will be involved the question as to where the church can best spend the larger part of its energy.

At 3:45 Paul Brown will speak on "The Endeavor Movement in Relation to the Congregational Churches."

There will be time for the discussion of the foregoing topics.

At 4:45 the Laymen's Missionary Movement and the Coming Convention for San Francisco and vicinity will have consideration.

The Congregational part of the movement and details as to the convention in February will be presented.

Supper will be served as usual for 25 cents.

The evening meeting will begin at 7:30. The aim is to begin early so as to hold for the evening meeting the large body of the delegates.

The Rev. A. W. Palmer will speak on "Prayer: Its Justification in Modern Thought, Its Value," with some suggestions about how to learn to pray better.

The Rev. W. W. Willard of San Jose will speak on "The Coming Citizenship."

A CORRECTION FROM DR. AKED.

My dear Mr. Editor:

I have read with amazement the "Pacific's" quotation from a Pasadena newspaper. Here is one sentence:

"Then he told of the time when he was a student in England, when Gladstone was pleading with his country to defend Armenia and Disraeli insisted that England should defend the Turk regardless of his crimes and murder. He gave a tremendous denunciation of England, declaring England was now paying the penalty for her former heartlessness, at the time she could have saved the Armenians."

For more than one reason I ask you to allow me to say:

1. I was not a student in England when Gladstone was pleading with his country to defend Armenia, but the minister of one of the largest Baptist churches in Great Britain.

2. Disraeli did not then insist that England should defend the Turk—for Disraeli had been dead fifteen years.

3. I did not give a "tremendous denunciation of England"; neither did I declare that "England was now paying the penalty for her former heartlessness." I spoke of Europe and I quoted William Watson's poem: "Europe at the Play."

I spoke in the First Congregational Church of Pasadena while south but did not give my address on "An International Conscience" there nor anywhere else.

Very sincerely yours,

CHARLES F. AKED.

A MOVEMENT TO CHANGE NAME OF MOUNT RAINIER TO MOUNT TACOMA.

On Thursday of last week at the Brighton Congregational church, Seattle, Rev. Dr. Frank Dyer, pastor of the First Congregational church of Tacoma, offered before a joint meeting of the Seattle and Tacoma Associations of Congregational churches, a resolution urging the renunciation of the name Rainier as applied to The Mountain and the adoption in its stead of the name given its by the aborigines as being one upon which the citizens of both Seattle and Tacoma may unite. The resolution proposes that the federal Geographic Board shall call for evidence as to the name given the mountain by the Indians, fair notice being given to everybody, and that the Geographic Board decide upon the name according to the weight of that evidence. Much interest was manifested by the big gathering of ministers of the two cities, and considerable discussion attended upon it. The preamble as read by Dr. Dyer was slightly amended, but the resolution stood. Preamble and resolution as adopted follow:

Whereas, the aborigines whom in the beginning God placed in this northwest corner of the continent had a rugged and picturesque language through which they gave expression to thoughts of like character, suggested by nothing so much as their intimate contact with nature, and that as a result the names given by them to striking natural physical objects have definite and sometimes striking and beautiful meanings; and,

Whereas, a decent regard for historical association and a proper sentiment should impel or urge us to respect the nomenclature of the aborigines, used and applied to these natural objects since long prior to even our knowledge of these objects; and,

Whereas, one of the most striking of natural objects on the American continent and the most impressive of single mountain peaks in the world is here located, and was by these aborigines given peculiarly beautiful, meaningful and euphonious names; and,

Whereas, there is now a well-developed movement begun for reverting to the Indian name of the mountain, and knowing that Secretary of the Interior Franklin K. Lane has expressed in an open letter his sympathy with this movement, and Chief Geographer of the U. S. R. B. Marshall has given authority for the published statement that he would like to see the name changed on the map to the name given it by the Indians; that he favors at all times the nomenclature of the aborigines where euphony permits and that he would change it if some initiative were taken by the people of the state of Washington, sufficient to give him warrant in reversing the action of his predecessors; and

Whereas, we as a body have the closest relation to and interest in the historic root of this State and Nation and

are also deeply concerned in binding together in close bonds of friendship and fraternity the communities of Western Washington; be it

Resolved, by the Seattle and Tacoma Associations of Congregational Churches (covering the region surrounding both cities) in United Meeting Assembled at Seattle, for the reasons above set forth, that we declare that the time has fully come for the two cities to unite in one historic name for the mountain; and be it further

Resolved, that we petition the Geographic Board of the United States to give to the mountain the name by which it was called by the aborigines, according to evidence or testimony to be submitted to said board by persons qualified and interested, and according as may be called forth by public notice to all such, said notice to be issued by said board.

RELIGIONS INSTRUCTION FOR SCHOOL CHILDREN.

"Several years ago," says the Christian Work, of New York, "the Rev. George U. Wenner, published a little book on religious education and the public schools. After showing how thousands of American children were growing up with no religious training or education, he advocated the following plan: "Let the Board of Education in every city make religion one of the regular courses in the schools. Let the hours spent in the study of religion count as all other courses in the curriculum count. But since there can be no agreement among Roman Catholics, Protestants, and Jews as to just the form this religious education should take, he advocates the dismissal of the children for an hour on one afternoon of the week to the churches of their denomination, where the pastor could give the instruction as it should be given. The idea has been slowly winning its way. It has been tried in various cities, and now it is being 'tried out' in certain sections of New York. The first church to take advantage of it is the Roman Catholic Church. We understand that the Lutherans are about to undertake the task in another section of the city. We have always believed that Dr. Wenner's plan had great possibilities. Perhaps it is to be the solution of the vexatious of religious teaching in the public schools."

"This is the peculiar feature," says the New York Watchman-Examiner "of the Gary plan. It practically extends the inadequate time given to Bible school work on Sunday to an hour a day seven days in the week. All the ministers, priests, rabbis, and other religious teachers visit the public schools at designated times and address the children. Modifications of the Gary plan have been introduced in many cities, and it is this plan, as revised by Dr. G. U. Wenner, a Lutheran pastor of New York city, that has commended itself to many. A further modification of this plan will probably be tried in the New York city schools. The Gary plan does not meet with sectarian objection, as every denomination has charge of the religious training of its own children. For this reason it is acceptable to the Roman Catholics. It provides religious instruction for the boys and girls of the high-school grades, as do the North Dakota and Colorado plans The idea of the daily vacation Bible school is closely allied to the Gary plan."

"My friend," said I, "you do not understand
The inner meaning of that simple rhyme,
A friend is what the heart needs all the time."

—Henry van Dyke.

For The Children.

EVER-BLOOMING ROSE.

"I wish, oh dear! how hard I wish,
I had a garden fair;
I'd never let the weeds grow tall.
I'd water it with care;
I'd pick the lovely roses bright
And give them all away;
I'd be a butterfly and dance
Amid the blossoms gay;
Yet, here I live, in this old street,
And scarcely see the sky,
And 'tis so hard to do what's right,
That often I don't try."

"Oh, little maid!" a fairy speaks,
"Your heart's a garden fair,
And grumbly thoughts are ugly weeds
That fast are growing there;
There is a rose, well named 'Content,'
That's always bright with dew,
And grows and grows more beautiful
If watered well by you;
With only just a patch of sky,
In some dark, narrow street,
I've seen it blooming all the year,
The sweetest of the sweet."

—Helen Coolidge.

HOW THE YOUNG KNIGHT WON HIS SWORD.

There was great excitement throughout the great court in front of the king's castle. The tanta-raa, tanta-raa, tanta-raa of the herald's trumpet echoed through the hills, and the knights came scurrying up from all directions. They had worked and waited for this hour for a whole year, and now it had come! On a nail near the king's throne hung the prize sword, and the diamond in the hilt was so bright that it rivaled the sun.

What a strange looking band of knights they were! Some carried several swords strung to their horses and armor; some had lost an arm and some a leg. But all hurried eagerly forward at the call of their king. This was the day when the sword with the diamond in its hilt was to be put into the hands of the most worthy knight; the one who lived most nobly; the one whose actions were most approved by the king.

First Sir Terrible stepped before his king; he showed the swords he had won.

"Yes," said the king, "but you took these in the night time. The lord of the castle you attacked was ill and troubled; you took the swords in unfair battle. Such swords are no trophies.

And Sir Terrible hung his head and stood aside.

Next came Sir Bold. He held his head high and he showed the wounds he had received.

"Yes," said the king," the fight you fought was against the knight who had gone to help the dragon Intemperance. That was no battle for a knight of mine to fight," and he moved Sir Bold aside.

Next came Sir Merry, and he showed the flags he had won.

"Yes," said the king, "but one was the flag that floated from the good ship Mercy'; you were cruel when you took that flag," and his eyes filled with tears as he waved Sir Merry away.

Next came Sir Proud with a cloak flung over his shoulder.

"Yes," said the king, "but you took the cloak from one who needed it. It was the poor man's only treasure," and the king motioned this unworthy knight away.

And so he went through the lists; some had done brave deeds, but they were not done in the noble way the king desired. The deeds of others were not good and brave at all, but only shams.

By and by, the king came to the youngest knight of all, Sir Faithful. "And what trophy hove you to show?" he asked.

"Nothing, O king, I have nothing to bring," and he hung his head.

"Nothing?" echoed the king.

"No, I did not get out of the sight of the castle wall when I heard the herald call. I knew not that the time was passing so fast."

"Ah, but I understand, my faithful one. Today the little child whom you watched through the fever is playing in the meadow. Today the old man whom you rescued in the highway is happy in his home. Today the mother to whom you gave your purse is well and caring for her children. And the windows of the little chapel on the hill which you were to polish are as bright as the diamond in the sword's hilt. You went there every week."

"But those things were only my duty, O king!"

"Ah, Sir Faithful, rightly you were named! Only your duty, little one! Did you think I asked for more?" and he placed the sword with the diamond in the hilt into the hands that had won.—Florence Brown, in the King's Builders.

The report of the Bureau of Railway Economics at Washington on the operation of the steam railroads in the United States for the year ended June 30 presents statistics in which it is pointed out that a mile of railroad in the country, on the average, earned $12,641 gross during the year. There are 288,554 miles, and they had the enormous total of $2,889,029,457 in operating revenues for the year. The average business a mile, of course, is a mean between the heavy movements between New York and Chicago on double and four-track railroad systems, and the light movements on a Nevada local. The man who looks out of railway train window as he speeds on should remember that out of every $12,641 collected on each mile of road in the last year, $8,894 was paid out again in the form of operating expenses and that the net revenue per mile was only $3,747 a year.

THE HIDDEN GLACIER.

There is no time for hate, O wasteful friend:
Put hate away until the ages end.
Have you an ancient wound? Forget the wrong.
Out in my West a forest loud with song
Towers high and green over a field of snow,
Over a glacier buried far below.

— Markham.

A member of the First Methodist Church of Los Angeles has donated a large valuable lot, centrally located, which is to be used for down-town city work. The City Missionary Society is working to raise $100,000 for a building. The national committee on home missions has voted to aid the enterprise.

Ohio State University is to establish a College of Commerce and Business.

WIN SUCCESS
Through
Mental Efficiency
The Science of Achievement. Road to Health and Prosperity
Send for Free Booklet **HOW TO WIN**
Exposition Club, Mental Efficiency League, San Francisco

MISS BARNARD'S
Kindergarten Training School
2192 Shattuck Ave., Rooms 6, 7, 8. 9
State Accredited List
Address
GRACE EVERETT BARNARD
Hotel Shattuck, Berkeley.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Assn.
Accredited by the
State Board of Education
Miss Virginia Fitch, President
Miss Anna M. Stovall, Principal
Address: 560 Union St.
SAN FRANCISCO, CAL.
Telephone Douglas 4143

POMONA COLLEGE
CLAREMONT, CALIFORNIA
Twenty-eighth Year Opens Wednesday, September 22, 1915.
Incoming Freshman class limited to one hundred men and one hundred women. An opportunity for a few well-qualified students to enter the second semester, February 1, 1916. For application blanks or catalogs address,
THE REGISTRAR.

Pacific Theological Seminary
Located at
BERKELEY
Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low.
Address PRESIDENT, C. S. Nash, D.D.

MILLS COLLEGE
A COLLEGE FOR WOMEN
Suburbs of Oakland, California
A College of high standards and excellent equipment. Entrance requirements equivalent to those of the University of California and Stanford University. Recommended students received in either University class for class. Twenty-one departments. Fine opportunities in Home Economics, Library Study, Music and Art, Modern Gymnasium and outdoor life in ideal climate. A Christian College, undenominational. Semesters open September 14, 1915 and February 2, 1916.
For Catalogue and Information, Address,
REGISTRAR, Mills College P. O., Calif.